

SOUTHERN BAPTIST RECORD.

INTEGRITY AND FIDELITY TO THE CAUSE OF CHRIST.

VOLUME 13.

MERIDIAN, MISSISSIPPI, THURSDAY, SEPT., 12 1889.

NUMBER 28.

DUTY OF CHURCH TO PASTOR

The word-duty contains the burden of our essay and it means that which is due from one person to another, that which is owing, especially that which a person is bound by any natural, moral or legal obligation to do, or refrain from doing.

Hence how important that every church and every professional follower of Christ, know their duty. The word-duty, should be as a constant tolling bell ringing in our hearts, so incessantly, as to cause us, to diligently search God's word, and learn therefrom our duty. First, to our God. Secondly, to our fellow-men, and when we possess a knowledge of these two great divisions of duty, we then know the duty of church to pastor. This knowledge is not perfunctory.

The duty of church to pastor is one of the most neglected, among our great Baptist brethren, and too, greatly detrimental to the progress of the church.

There are many duties that a church owes to its pastor, but none so all-inclusive to all, in one essay. Hence we will attempt to treat the most important, only.

1. The right and proper calling of a man qualified to teach the people to whom he shall preach. A man may successfully pastor one church and fail at another. Therefore, how necessary that we ask God in humble prayer, both public and private, to direct in the selection of a shepherd for his people, and we should ever let the strengthening of the church and God's glory stand uppermost in our hearts, casting a deep shadow over personal preferences and attachments. The church should endeavor to be perfectly united, let all divisions and dissenters, if any there be, yield Christian like, to the will of the church, and let us say in the words of their hearts, "Sonday it be," recognizing that in union there is strength. "United we stand, divided we fall." A church owes unity to its pastor and more especially to those called ones, for they often under the direction of the Holy Spirit, become shepherds of congregations of strangers, in the flesh, and how do they disconcerting must it be to them, to find a lack of unity. Hence duty of church to pastor, calls for a united people. Therefore a church should seek unity, pray for unity, and not have majority should ever hold a pastor upon a dissenting minority.

2. Moral support. This is a duty that rests heavily upon the church. A pastor can preach without money from his people, but he must have needs, and cannot fill the requirements of a Scriptural pastor without the moral support of his church. The worthy pastor should ever be held up among the people as a chosen vessel, a called minister, of God. To criticize, to speak disparagingly of, to publicly talk of his weakness or failures, is to destroy his usefulness and cripple your own church in its progress. He does not, however, need to be lauded or undeservingly complimented, but he does need your just praise and defense of character among the people, he needs your cheerful greetings with a heart full of love and sympathy, he needs your perfect co-operation, your regular attendance at all church meetings, he needs a welcome in your family and around your fire-side, a welcome home among the people, the rich, the poor, the learned and unlearned alike. He needs too, your private Christian criticism, given in love, but said to say is most generally withheld from the pastor and given to the world on street corners and in public places. Give your pastor your moral support if you can give him nothing else. Defend him cordially, give him your regular attendance at church, let him feel and know that he is appreciated and that your prayers often ascend to the throne of God to support and sustain him and you so warm his heart as to enable the humblest pastor to give nourishing spiritual food to his people.

3. The financial support of a pastor is also a very important duty of church to pastor, so much so that God in his inspired word has said that the laborer is worthy of his hire, and commanded that every one lay by him in store on the first day of the week as God hath prospered him, promising a blessing to the liberal soul, and the inspired Apostle Paul in I Cor., 9th chapter and 7th verse asks, Who gather a warfare any time, at his own charges, who plant a vineyard and eateth not of the fruit thereof or who feedeth a flock and eateth not of the milk of the flock. Brethren, our pastors and ministers are holding high the banner of God and unfolding Christ's church to the world, fighting continually the world, the flesh and the devil, but ever carrying victory over hard fought battle fields. They are planting and cultivating God's vineyard on these blood bought fields, and like good shepherds they are leading redeemed people from victory to victory and will know no rest until they take and conquer the world for God. Who, then, I ask will say that the church should not pay all their charges, or from the

vineyard they should receive only spiritual evidences and, not natural fruit in abundance to sustain the wants and necessities of life, or from the flock they should not have milk. Yes, not milk only, but the answer from every church and Christian should be, The church, our gold and silver in quantities sufficient to relieve them of all thought and anxieties about their temporal affairs. Paul says, "Even so hath the Lord ordained that they that preach the gospel shall live of the gospel."

I have said that a man could preach without money, which may be true in many cases, but that fact does not displace duty. Duty should be written upon the tablet of every heart, and just beneath it, the words, *perfection, discharge, obey God and live forever more.* To perform, to faithfully discharge this duty, carrying joy to the heart of the pastor, it gives to him freedom, time for the study of God's word, a happy, contented wife and children, a pastor's home with all the comforts of life, and to the people it gives prepared sermons, food for the soul and joy because of the consciousness of doing their duty, but fail to discharge your financial duty, towards your pastor and you tie his hands and the cause of Christ's church suffers loss thereby.

How frequently it is the case that a pastor has to borrow money to get even the necessities of life, or buy them on credit or go without them, this he does not like to do, nor does he want to be forever going to the deacons, asking for money at the end of the quarter. It hurts him to have to go and ask for credit, it hurts his own fair feelings and it hurts his influence among men, especially business men. Besides it is a well attested fact that a man can do better in buying if he has the money to pay down. Further, when a preacher is compelled to go and get what he needs in his family on a credit, he is placed at great disadvantage, as he goes out upon the streets or among the people and meet his creditors, he naturally thinks of what he owes them, because they are honest debts and he is a conscientious man and wants to do right, pay his debts and owe no man anything. He wants to be free to speak to every one who may come in his way of their Christian duty, and one of these duties are to pay your debts. Hence the preacher's lips are closed. Brethren, these things ought not to be. Can the preacher speak with freedom when thus embarrassed? If he speaks plainly the word of God some creditor may take offense and thus your pastor for that he owes him, but with many professed Christians and some entire churches, these things are nothing. The pastor is expected to smile his pleasantest always, preach with a light heart, have a kind word for every one and entertain all who visit him in princely style. Study hard, preach hard, get hard pay and hard compliments and wear good clothes even if he has to lay them on a credit. When, to, if the pastor has a call to a more promising field, where he will not be encumbered with these embarrassments, if he accepts, he is mercenary preaching for a big salary.

Whatever you would that men should do to you, do ye even so to them, for this is the law and prophets, Mat. 7:12. Therefore a church should always let its pastor know just how much they propose to pay him for his services and what time he may expect it. It is due the pastor to know it, to rightly shape his business, his money and religion together. They cannot be separated. It is also developing to the church, and no church can stand as a light upon a hill that neglects this duty. Unless the churches meet this duty promptly, we may ever expect a weak ministry where neglected, an ascending plane is spread in all directions around us, and we need men of thought, of education, leaders of people to lead in the great work of Christianizing the world, and we have many bright and promising young men in our land, impressed with the importance of preaching the gospel of Christ, who may feel forced to crush these feelings and impressions all because of the neglect of duty of church to pastor.

Give to the pastor the support necessary to the maintenance of his family and freedom to himself to prepare for his work, and ere long the Baptists will give to the world such developments in the spread of the gospel as will astonish even its own people.

Respectfully submitted,
J. J. CARTER.

TWO INCONSISTENCIES.

BY E. C. HICKS.

The Methodist says to his congregation in so many words work out your own salvation. The Baptist says exercise faith and you will be saved. The scriptures certainly teach obedience and faith. Obedience could never save a man or righteousness would have come by law. On the other hand, it is impossible for a man to exercise faith at his pleasure. The Methodist is right in teaching, obedience as the first pre-requisite or condition of

salvation have been wonderfully successful. The Methodist and Baptist both put together have the truth between them (as regards the application of the plan of salvation to us; we should always bear in mind that there is a wide difference between the plan of salvation itself and the application of that plan to us). For this reason they have accomplished more by preaching alone than any other people on earth; see the success of the Missionary Baptist in teaching moral agency; see the failure of the hard shells, still teaching fatalism. As we cannot mix predestination and moral agency together; let us give predestination to those who lived before Christ came; give election to us; teach obedience or repentance (which certainly means one and the same thing) as the condition of salvation; faith; faith as the gift of God and the proof of our election and salvation and we have the gospel plan and one that "The wayfaring man, though a fool need not err therein;" one so simple that any one can understand it and without a single inconsistency.

The Methodist tell the sinner to obey and he will be saved; the sinner knows nothing but the blood of Christ can save him; he sees nobody around him that is yielding perfect obedience to the law; he knows he that violates the law is a transgressor. The Baptist tells him he must exercise faith; he knows this is impossible, as proof of his acceptance with God can only come from God himself; you cannot tell when you are pleasing a man here on earth unless he gives you some proof of it; you can no more believe or disbelieve anything at your pleasure than the leopard can change his spots. With the heart, man believeth unto righteousness. Have you any control over your heart? You can cause your hand to act by your will; can you cause your heart to act still you know you must obey certain laws of nature of your heart will cease to act and death will be the result, so we see that obedience to certain laws is a part of and accomplishes everything in nature? God's first command to everything is obedience to certain laws and regulations.

Repent (which means to turn away from) is the first command of the Savior, "Except ye repent, etc." salvation is not before the sinner but behind him; he must turn back and cease pursuing his sinful course if he would obtain it. "Teach them to observe to do all things whatsoever I have commanded you" by prayer and fasting, we can have the faith that would remove mountains that certainly means obedience. A man is condemned to die, the Governor believing he is now willing to obey the law pardons him. He would not pardon him if he thought he would willingly violate the law again. Is not obedience the burden of exhortation from Genesis to Revelation? "Now faith is the substance of things hoped for, the evidence of things not seen." Can a man give himself the substance of that that is yet in the future? Can he hope for anything at his own will? He might desire it but could he expect it without some proof? Can a man manufacture evidence for or against anything at his own will? If faith is the first pre-requisite or condition of salvation, there is no such thing as moral agency, as faith is something entirely above the control of man. It requires nothing of the sinner but repentance and obedience as the first pre-requisite or condition of salvation, and offer him faith as the proof of his election and salvation and you have the Bible plan without a single inconsistency and the truth will have its desired effect.

P. S.—There is a wide difference in believing that Christ is the Savior of sinners, and believing that he is our Savior, all Christians know this by experience. Who, in all this broad land, does not believe Christ is the Savior of sinners? The Holy Spirit not only enables but I believe it forces them to believe this; without this belief there could hardly be a guilty conscience. I don't believe a man tells the truth in our land who says he does not believe these things. Did not even the ancient Philosopher believe that a Mediator was absolutely necessary for man's redemption? Then don't teach men to believe that they already believe, but teach them obedience which is their bounden duty.

Washing Fluid: Once one each of salt of tartar and dry ammonia, and one box of potash or if put one gallon of soft water in a kettle, and when hot enough to dissolve the lye, pour it over the ingredients previously put in a jug, and shake well, use one-half cup of fluid in two pails of water.

The pop-corn crop is a profitable one in some cases. It is sold by the pound, grain and cob together, and the stalks will produce from three to eight ears each the crop derived from an acre is sometimes as large as that obtained from the ordinary Dent, or other field crop. For poultry is one of the best foods that can be grown. The best varieties are the rice and pop-corn.

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THE SABBATH QUESTION.

Editors Record.—You ask me to discuss this question through your columns, especially that phase of it which relates to civil legislation. I wish that my engagements with other papers allowed me time for a full discussion. Your readers have had my views briefly expressed while I had the honor to be on your editorial staff. I have seen no reason for changing any opinion then held. The "Sabbath" was given through Moses as a sign between God and Israel. The Gentiles had nothing to do with it. As such, it ceased with the other ceremonial provisions of the Jewish law, when that law was abrogated by the death of Christ. (See Ex. xlviii: 10; Lev. i: xi: 12; Col. ii: 14-17.) There is no such thing as the Sabbath law binding upon Christians; and "Sabbath breaking" is never once mentioned among sins for which God will judge a man under the gospel dispensation. I have some talk one would suppose that was the parent of all sin—source of all ungodliness.

I believe the "first day of the week"—our Sunday—is the "Lord's day," and as such, is to be observed as holy to the service of God. But it is not the "Sabbath," and does not derive its sanctity from the old Sabbath legislation of Moses. It has nothing to do with the fourth commandment, nor that commandment with it. It rests solely upon the authority of Jesus and His spirit-guided apostles.

There is no hint in the New Testament of any "change of the day from the seventh to the first day;" still less does the fourth commandment know anything about the makeshift that "God only commanded one seventh of our time, not specifically the seventh day." The Bible can be made to teach anything if its plain meaning can be twisted, as many do its words when writing of the Sabbath law as still binding on Christians. We do not need that law to sanctify the Lord's day. Christian testimony from Justin Martyr down, shows that it was received from the apostles by the early Christians as the ordained weekly commemoration of our Lord's resurrection.

As to civil legislation in behalf of the Lord's day, much may be said very wisely. Certainly the State has no right to legislate on purely religious matters. Whatever may be proper when a Sunday law is purely as a civil holiday, the State oversteps the province when she presumes to regard it as a religious institution and legislates from that standpoint. When Jesus commanded us to "render unto Caesar the things that are Caesar's, and to God the things that are God's," He established a boundary line between things religious and secular. He just as clearly forbids the State trenching upon the domain of religious legislation, as he forbids the church interfering with purely civil affairs. The defense of this principle has been the proud distinction of our Baptist forefathers in all the centuries. God give their children grace and wisdom to walk in the old paths.

For such reasons, and others, I can have no sympathy whatever with the frantic efforts being made to secure a civil legislation, such as that contemplated by the "Blair bill" before Congress. That bill presumes to decide questions about which Christians and other citizens widely differ. Is very little assumed that the "first day of the week" is the "Lord's day." I believe it is, but neither Congress nor the Legislature has the right to so decide, I have much right to ask that baptism be declared to be immersion. I might show this clearly had I time. If Christians cannot maintain gospel institutions and win the community to the orderly observance of them without calling on civil legislation for aid, it is high time we struck our colors and confessed that Christianity is not of God. If a community of professing Christians have the right to impose the institutions of Christianity upon the people, then why should we complain when Mohammedan communities close Christian schools, as in Turkey, or when another professedly Christian community forces religious uniformity upon its subjects, as in Russia, or Austria, or Spain? Why? It seems that some professing Christians have small faith in Christ's promise. They fear the cause for which He died and for whose triumph He reigns as King, cannot prosper unless its institutions be helmed about and protected by civil law. Away with such infidelity! Instead of standing about the ark of God, with trembling souls and with Uzzah arms stretched out in feverish anxiety to steady it, let us so teach and so live our holy religion, that by our influence we may lead communities, States, nations and the world, to our Lord and his gospel.

C. E. W. DAVIS.
Columbus, Miss., Aug. 28, '89.

Situation Wanted.

A lady, who is an experienced teacher, desires a situation either in a school or family. Address, M. L. T. P. O. Box 384, Meridian, Miss.

QUERIES AND ANSWERS.

Ed. J. M. M. Ritchey, of Fair River, has sent Pres. W. S. Webb some queries to be answered through the Record. Bro. Webb, thinking all queries should be referred to me, requested me to answer them. It is true I was query editor of the Southern Baptist, but at the consultation I ceased to act in that capacity. I will, however, to relieve Bro. Webb, answer them, which are as follows:

Query 1st.—Is each church an independent body to transact its own business?

Answer.—Yes.

Q. 2nd.—What power does Association have over churches?

A.—None in the world: Associations are only advisory bodies.

Q. 3rd.—If a church can send delegates to the Association, can that make it not a church?

A.—No. The existence of the church of Christ does not depend upon Associations. The church was established first.

Q. 4th.—Is a congregation of baptized believers who keep the ordinances as commanded in the New Testament a church of Jesus Christ?

A.—Yes.

Q. 5th.—What part should Baptist churches take in political matters?

A.—Churches should have nothing to do with politics.

Q. 6th.—What political party should be made a test of fellowship in the churches? And where to find the authority for the same in the New Testament?

The answer to Query 5 would be a proper answer to the 6th.

Q. 7th.—Does two or more churches have the right to form, or go into an Association and adopt rules to be governed by according to the articles of faith and rules of other Associations of the Baptist faith and order?

A.—Yes.

Q. 8th.—Does a Baptist church have a right to go into any Baptist Association it sees fit to go to?

A.—Yes, if the Association is willing.

Q. 9th.—Does a church have a right to withdraw from an Association by resolution of the church, when the Association refuses to seat her delegates on account of a political matter that is before the whole people?

A.—In such a case, an action of withdrawal would be superfluous, as well as a refusal of the Association to seat the delegates, is tantamount to exclusion of the church from the Association.

J. R. SAMPLE.
NOTE.—The answers to these questions are all correct, but the questions conceal rather than reveal a situation. It has come to our knowledge, that certain churches in Fair River Association retained in their fellowship members openly committed to the liquor traffic. Among these were Elder Ritchey who propounded the foregoing questions. The Fair River Association withdrew fellowship from these churches for their open alliance with the liquor traffic. They formed an Association of their own, to which no one objected, so far as we know, but we believe no other Association has ever fraternized with the body.

This opens up a very interesting case. The churches are independent and hence can unite with an Association, or not, as they like. Associations are also independent and can reject any church which walks disorderly. The exclusion of a member from a church has a double purpose, the purifying of the church, and the correction of the excluded member. On the same principle, an Association deals with the churches in its fellowship. When a church falls into disorder, and does not try to correct its discipline, it is proper for an Association of gospel churches to have no fellowship with it, that it may be ashamed. It is a powerful corrective agency among the churches which ought to be more used than it is.

We have an impression that good results have followed the action of the Fair River Association in this case.

EDS.

The Neglect of Sunday School Children to Attend Preaching. What Should Be Done?

While the report of the Committee on Sunday-schools was under consideration before the late Convention at West Point, a very important question was suggested and discussed by one of the speakers, to wit: "How shall we manage to have the children of the Sunday-school attend preaching?" Had there been no good cause for such a question, it would scarcely have been proposed. It is a fact to be lamented that in many Sunday-schools the children do not attend the preaching services as they should. There must of course be a cause for this, and I think a remedy can be provided, that, if used, will serve largely to correct the evil. I do not think that the remedy suggested by the speaker already referred to, is the proper one: that is, that the parents compel their children to attend these services. Such a course might, it is true, furnish

I very seriously question that those thus forced to attend, would be benefited by the preaching. I rather apprehend that they would by such measures be led to despise the services. I have in mind persons who, because they were forced in youth to attend Sunday-school and to learn the lesson, rarely now, if ever, attend a Sunday-school. I had a conversation a few days since with an unconverted lady—a mother—on this very subject and she stated that she formed such a dislike for the Sunday-school when a child because she was forced to attend and learn the lessons that she has not been to a Sunday-school in several years.

The true remedy, I think, for the evil referred to, is to get the children so interested in the preacher and his preaching that they will love to attend such services. If children get interested that the preacher likes them and is their friend they will, per consequence, like to be with him. This being the case, they will like to hear him preach and will readily attend his services. For the preacher to impress the children that he is their friend let him manifest a special interest in them, and let him do this without partiality, for children are very quick to discern any difference of attention among them, from a preacher especially and more particularly if the difference is in favor of those children whose parents move in the higher circles.

This interest in the children by the minister may be manifested in both a social and official way. Socially by seeking opportunities to talk with them, either in their homes or elsewhere, and in some measure becoming one with them, or as the Apostle Paul would suggest "become all things to them, that by all means some might be saved." Some preachers carry themselves so coldly towards the children of their charges as to freeze out all the kind emotions and aspirations of their being, while others make themselves so free and easy with the children, and treat them so kindly and cordially, as to completely win their affection and confidence. Now it does not take a philosopher to decide that one of these classes of preachers will have more children, out of a given number, to hear him preach, than the other.

Then, in an official way, from the pulpit, preachers can show their interest in children, by preaching to them as well as to the grown-up people. The style of some preaching is such as to put it beyond the reach of the children. Of the style of one of the greatest living preachers it may be truly said that it is so simple that a little child may understand him. Many other preachers imitate him.

We should study to be plain and simple so that the weakest mind may understand us. The children will appreciate such preaching, and if they like the preacher they will more likely want to hear him.

Again, the preacher can show his interest in the children by occasionally directing his remarks especially to them, calling their attention to some of the instructions in the Bible given specially to children—relating some incident or anecdote, in connection with the subject under consideration that will particularly interest them. I would add, that this interest may be further manifested, by holding meetings now and then, specially for the children, and making talks for their especial benefit.

It seems to me that some such course on the part of pastors would go very far toward influencing the Sunday-school children to attend the ministry of the Word. But the Sunday-school superintendents and teachers, and the parents of the children, can exert a wholesome influence in this direction and thus aid very materially in correcting the evil referred to—the first two by insisting upon and encouraging their attendance at preaching, and the last by going to the Sunday-school with their children, and also by speaking well of the minister in their presence. While superintendents and teachers generally request their schools to attend preaching, yet I suppose that but few teachers ever mention the subject to their classes, much less encourage them to hear preaching. Some, I suppose, rarely, if ever, think of it, and after the lesson is over each teacher should request and encourage every member of the class to remain and hear preaching. So with superintendents. They should not only announce at the close of the school that "there will be preaching," but they should, with all the influence they have over the school, try to get the children to stay and hear that preaching.

I think if such suggestions as I have made, or similar ones, should be adopted by preachers, superintendents, teachers and parents, we should rarely, if ever, hear the complaint that the Sunday-school children neglect the preaching services. I have written these thoughts for your columns because I think something ought to be said and done along this line. I do not often afflict the columns and readers of the Record with my sayings, and I sup-

pose that in consideration of the importance of the subject, I may be excused for doing so this time.

H. M. LONG.
Shuqualak, Miss.

NOTE.—Bro. Long has given us a very good suggestion, and a timely article, on a vital subject. We shall be glad to print others from his pen, and those of others on this important subject.—EDS.

AN OPEN LETTER TO ELDER R. N. HALL.

Dear Brother:—Your letter in the Record of the 15th inst., in which you kindly refer to our Seacoast Baptists, is appreciated. I thank you brother, and may God bless you.

You ask of me *if there are any circumstances under which I would baptize a person who had been immersed by a regular Baptist minister upon a profession of faith.*

Answer.—I have never done such a thing, but will not say that *under no circumstances* would I do so.

It would have to be an extremely peculiar case and such a case I may not meet with during my ministry.

This wholesale baptism business, as recently practiced in Texas and Mississippi is in my judgment wrong, and seriously wrong. I hope our churches will examine very carefully this rebaptism question, and especially as to what the Scriptures teach on the subject of belief or faith as the pre-requisite to baptism, as to whether a person is to know so much and so much about the plan of salvation, and be free from doubt before he is a fit subject for the ordinance.

This question is upon us, and it is a new one, and one too that has put hundreds of Baptists in good standing in their churches, under the water the second time, and deposited one brother from the ministry.

You say that Martin properly understood teaching what you have been teaching for twenty-one years. Permit me to say that in so far as he teaches that we are saved by grace through faith in our Lord Jesus Christ, he is in perfect accord with the teaching of every Baptist minister known to me, and under their preaching the membership of the churches professed conversion and were baptized upon a profession of faith in Christ. Now this kind of work has been going on for generations. You know that the old Baptist way of receiving applicants was by an experience of grace, and the matter of one's feelings entered largely into it. The party applying for baptism gave the church evidence of regeneration or change of heart, and faith was one of them, but there was an expression of love to God and hatred to sin, of love for the brethren, of peace in the soul, etc. Old things having passed away and all things become new in the feelings of the person. But mark you, that no clear-cut idea of the plan of salvation was required—it was not called for—they were not examined as to how much they knew about election, predestination, effectual calling, justification by faith, regeneration and sanctification. Nor were they required to say that they *knew* they were saved and there was no doubt about it. No, brother, nor were they required to know so much about the plan of salvation that they were *assured* they would never fall or apostatize.

Permit me to say that all such things are learned and have been learned after regeneration and conversion to God. They are learned by a careful study of God's word on the part of the child of God. A newly converted person is a babe in Christ, and knows but little, but in the use of the means of grace he grows in grace and in the knowledge of Christ.

Excuse me for referring to myself. When at the age of fifteen, I, with peaceful heart and weeping eyes, related my feelings to the church I knew but little about the plan of salvation (indeed I don't know much now) I told the church that I loved Jesus and his people and desired to obey him and be baptized and live with his people. I was received and baptized. Yes, brother, I had peace in believing in my Lord and Savior. I was happy and loved everybody, but the change I could not explain, and as to how I was justified and how I was saved, I knew but little more about it than a Hottentot. The doctrines of the plan of salvation I have learned since by a study of God's word.

Well, brother, I have written this open letter to call attention to what some of us regard as a deplorable mistake, i. e., frequent rebaptisms that are administered because of the teaching and influence of misguided brethren.

Fraternally,
O. D. BOWEN.

August 27, 1889.

He who has a well-defined purpose in life finds that all his time and all his energies are not to much to devote to that purpose. He who lacks such a purpose knows nothing of the true enjoyment of life. What are you living for? If you cannot answer that question, your life is a failure.

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FARM NOTES.

By making new nests often, and burning the old ones, you foster cleanliness and prevent lice and parasites from gaining foothold.

If breeders will at all times breed from their best layers, then will we know that blood will tell in poultry as well as other thoroughbred stock.

If you would keep your hens healthy, make them scratch for all they get to eat. Sprinkle some grain in a litter of straw or chaff and see them go for it.

The pastures which contain the greatest variety of grasses, especially the different kinds of June grasses and white clover, produce the richest milk and the greatest amount of butter. Farmers as a rule do not sow enough in variety or quantity of grass seed to the acre.

Never fill your churn more than half full, and less than half full would be better. The cream should be slightly acid before churning. If two skimmings are mixed together, stir the lather up well and allow the entire cream to ripen together at least twelve hours before churning. The colder you can get cream, not under 58 degrees, before churning, the better.

Dairy Commissioner Brown, of York, State, keeps seventeen head of cattle, four horses and numerous hogs on twenty acres. His cows average three hundred pounds of butter last year, which sold at an average of 30c—net income of each cow, \$36. He believes that by feeding ensilage profitably can be made and sold at 10 cents butterfat.

Take up the bones from around the yard and lake in an oven, pound them up and put in a box so biddy can get them.

Now is the time to pour coal oil over your roosts. Dose every week and you will never have the little red mites hot worry hens to death.

From 8x to ten hens make an average breeding flock. It is poor policy to give a male bird too many hens, whether it is a rooster or a turkey.

Among the rules of a lively stable in New York where animals of many valuable men are kept, are the following: "No man may be employed who crinks intoxicating liquors. No man shall speak loud to any of the horses, or in the stable where they are. Horses of good blood are nervous, and loud, excited conversation is felt by every horse who hears it and keeps them all nervous and uneasy. No man shall use profane language in the hearing of horses." It would not be a bad idea if every lively stable adopted these rules. How is it in your barn?

Hens will always sit on their nests better in the spring than later in the season.

Have them fat and nice and you will always find a ready market for all the eggs.

Don't be afraid of over-stocking the market. Buyers not only demand a supply, but they are willing to pay for the best.

Asiaties for meat, Spanish for eggs, and Americans for eggs, meat and broilers.

Powdered charcoal, mixed with the morning meal, is an excellent poultry tonic.

Hens do not eat their eggs unless they learn the habit from having eggs broken in the nest. Never use stale egg as nest eggs.

Fresh earth in the henery for scratching and dusting is indispensable. It will cleanse the feathers and skin of impurities, effete matter and lice. It should not be overlooked; fresh once every three days is sufficient.

Gratitude is seldom a source of love. We are not so likely to love those who have done most for us, as we are to love those for whom we have done most. Love grows by serving. There is a sad side to this truth, in the fact that those whom we love most dearly, and for whom we are doing most, cannot, in the very nature of things, love us as we love them. But there is also an inspiration in this truth; for it tells us that we are to get our gain from loving, in simply loving. The only way to love is to give love freely, hoping for nothing again. Thus, and thus only, can we be sure of receiving what we give for.

The extent of our usefulness in this world will in a large degree depend on the use we are able to make of other men. Our power to organize other minds and other arms and feet to the execution of important purposes, is a fair measure of our capacity for usefulness. Our intuitive selecting and magnetic attracting and ready training and constant inspiring of others, set at work by us, will be able to make an impression more profound and useful on the activities of our age than would even herculean efforts engaged in single-handed. The pastor or superintendent who tries to do all the work himself, instead of cultivating an aptitude for using others, will not be able to effect as valuable and wide-reaching a development as he would if he understood and applied the art of getting other people to work alongside of and in place of himself.

Now is the time to send in your Subscriptions.

DN B22&rcJ

Providence, E. A. W. D. Page, pastor. Two baptisms, three received by letter and others received; some of whom will likely be baptized at the next meeting. P. J. Piney Grove, a student in the Methodist ministry, Bro. J. Schinner and Bro. Robinson, near Nashville, were both present at the new job. It will be a most profitable and interesting one. The churches of the district are all well. The churches of the district are all well. The churches of the district are all well.

CHURCH OF PLAIN. The Sunday School Association will meet at Lyon instead of Bethel church, Thursday, before 2nd Sunday in October. Brethren please note the change of place and give a visit at that time. J. W. GIBBS.

Trained, Miss, Sept. 7. The service of churches, or trying to do so, has just failed on last protracted meeting. My first was at Moxah, near Simpson county. This is my first year with them. I had a very successful one in April (what I mean was that God's spirit was with me during the time of service). The service was a great success. The service was a great success. The service was a great success.

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NOTICE. We publish herewith two letters from railroad officials to Bro. W. M. Conner, of Hattiesburg, Clerk of the Chickasaw Association, explaining how messengers are to obtain reduced rates to the meeting at Hattiesburg.

W. M. Conner, Esq. Hattiesburg, Miss. Dear Sir: MEETING OF THE CHICKASAW ASSOCIATION. Yours of Sept. 10th relative to your meeting at Hattiesburg is received. All our ticket agents are supplied with certificates. All that is necessary for you to state is that persons paying full fare going to Hattiesburg for the meeting, can get tickets for return at one-third fare, but such persons should not fail to get certificates from ticket agents at starting point, stating that full fare has been paid and go to Hattiesburg. These certificates should be signed by the secretary of the association to show that holders have been in attendance at the meeting. Persons going from local stations where through tickets are not on sale should buy local tickets to Meridian, purchasing tickets from there to Hattiesburg. In cases of this kind two certificates should be procured. One from the ticket agent at starting point and the other from the ticket agent at Meridian, both certificates to be signed by the secretary of the association. One to be used for ticket for return to Meridian and the other for ticket for return from Meridian to starting point, at one-third fare. The Mobile & Ohio however may sell round trip tickets from Meridian. I will instruct our ticket agent at Meridian to issue certificates for tickets for return when presented by persons not getting through tickets.

Yours truly, H. G. Edwards, G. P. & T. A.

M. J. Conner, Esq. Hattiesburg, Miss. DEAR CHICKASAW ASSOCIATION. Dear Sir: Replying to your letter of September 10th and returning herewith a check for \$10.00, I am, Sir, very truly, Yours, M. J. Conner.

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Georgia but spent her last years in Mississippi. Sister Sawyer lived a consistent member of the Baptist church at Mt. Gilead, fourteen miles from Meridian. The family moved to Columbus, in this State, in June 1880. She had a long spell of sickness and was visited several times by religious people and expressed her resignation to God's will, but was distressed at leaving her little children, however that was overcome and she died peacefully on the 30th of August, 1889. Dr. Dobbis, who visited her frequently, performed the funeral services and she was interred in the Old Fellow's cemetery at Columbus, Miss.

At St. Louis, Miss, July 25, 1889. Little Woodie Banks, infant son of W. L. and M. E. Ehrhardt, aged one month and three days. Our dear brother and sister in this being called to mourn the loss of their little babe that was perished at a glad time their home but a few days, my friends and I have been called to mourn the loss of a little child to come into the world. It has been taken the first one to Him, and it is that it is safe with Him than that it would be here. Though it is a return to them, they can go to it.

Elizabeth Myers, wife of W. B. Myers, of Copiah County, Miss., died August 30, 1889, at her son-in-law's, near Dry Creek Church, Rankin county, Miss. Aged, seventy-five years and six months. She was a consistent member of the Baptist church for many years. She was a kind and loving mother and a devoted wife. She was a kind and loving mother and a devoted wife. She was a kind and loving mother and a devoted wife.

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Blue Mountain FEMALE COLLEGE. ORDER FOURTH QUARTER. Baptist Periodicals, Graded Lesson Helps. TERMS: Cash in Advance.

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Starkville FEMALE INSTITUTE. STARKVILLE, MISS. The Twenty-first Annual Session will commence Friday, Sep. 11, 1889.

Mississippi Normal High School, Troy, Pontotoc Co., Miss. Oldest Normal School in the State and Leading Exponent of the New System of Independent Normalism.

The Seventh and most successful Session of this Institution has just closed with an enrolment of 301. SPECIAL ADVANTAGES: Trained and Experienced Teachers. Minimum Expense. Thorough work. Pure Air. Good Water, and best of Society. Country Location and most Excellent Health. Being removed from the R. R. the School is free from the expenses, etc. of influences and temptations incident to larger towns. There is not a saloon within twelve miles of the village.

EXPENSES: Tuition in Primary Department \$2. Preparatory, Business, Teacher's and Scientific \$3. Classic, \$4. Telegraphy, with use of instrument, \$2. Art, Piano and Organ Music, \$3. Vocal Music, \$1. Education, French, Military, Debating, Use of Musical Instrument free.

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Mississippi College, CLINTON, MISS. The 29th Annual Session will begin Sept. 25th, 1889. INSTRUCTION THOROUGH, DISCIPLINE RIGID BUT EASY. The object of instruction and discipline is to train the mind and develop the character and make the student a useful citizen.

Lexington Normal School. This Institution is located in Central Mississippi. The town is free from saloons and best with the best of colleges and churches in the State.

SUNDAY SCHOOL AND CHURCH FACILITIES. THE VERY BEST. And most Wholesome Influences are there around pupils who attend the college. The college is a full college. Full Collegiate Course of study. Young Men will have every advantage of a Collegiate Education, at the same time they may receive special training for business in our Business Department.

Buena Vista Normal College. W. S. BUKK, Principal. W. M. MORRISON, Secretary. The Faculty of the Buena Vista Normal College has been reorganized, and the Institution, with increased facilities and advantages heretofore unequalled, is now open for the patronage of youth and especially of Mississippi.

Tennessee, Brownsville. BROWNVILLE FEMALE COLLEGE. Claims to stand in the front rank of American Female Colleges. Cheap; superb fare, unusually extensive course, teachers specialists.

Southern Normal College. R. L. SUTTON, PRINCIPAL AND PROPRIETOR. The South Seminary opened Wednesday the 15th of September, next. The public patronage of Mississippi at an adjoining State is solicited. The MERITS OF THE COLLEGE consist in the following acts:

SHUQUALAK FEMALE COLLEGE. The Fourth Session opened Wednesday the 15th of September, next. The public patronage of Mississippi at an adjoining State is solicited. The MERITS OF THE COLLEGE consist in the following acts:

THE ATHEMUM. A Reading School for Girls & Young Ladies. Last a grand one in all. Last a grand one in all. Last a grand one in all.

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